

A SERMON

PREACH'D AT THE
CATHEDRAL-CHURCH
IN
HEREFORD

Dec. 3. 1702.

Being the Day Appointed
By Her MAJESTY
FOR
THANKSGIVING
TO
Almighty GOD,

the Signal Successes, Vouchsafed to
HER Forces, and those of HER Allies,
both by Sea and Land.

CHARLES WHITING, D.D. Rector of Rofs,
and Canon-Residentiary of Hereford.

Published at the Request of the MAYOR, and Common-Council
of the City of HEREFORD.

OXFORD:

Printed by L. Lichfield, for Henry Clements. 1703.

IMPRIMATUR,

GUIL DELAUNE,

Vice-Canc.



for the signal success, Vouchsafed to
Her Forces, and those of Her Allies,
both by Sea and Land.

CHARLES WATKINS, D.D. Rector of Wye,
and Canon-Resident of Hereford.

Witness my hand and the Seal of the said
Canon-Resident, at Hereford,

the 10th day of October, 1703.

The
t
l
Pra
o
h
A
True
judged
Blessin
lick T
Her
Antiqu
of Tw
And th
learnt
Israel,

Judges V. ver. 1, 2.

*Then Sang Deborah, and Barak
the Son of Abinoam, on that
Day, saying,
Praise ye the Lord for the avenging
of Israel, when the People wil-
lingly offered themselves.*

AS in Times of Publick Calamity and Dangers, Men almost naturally recur to Fasting and Prayers; so, not only the People and Worshippers of the True GOD, but the very Heathen also, have judged it reasonable, to Commemorate Publick Blessings and Deliverances, by Solemn and Publick *Thanksgivings*.

Here we have a truly Religious One, of great Antiquity; and the Holy Scriptures take notice of Two yet of greater, Instituted by *Moses*. Exod. 15. And this here was appointed as those were, to be learnt and sung Publickly by the Children of *Israel*, that it might be a standing Monument of Deut. 32.
A God's

God's miraculous and most merciful Dealing towards them, in Confounding their most Potent Enemies, amongst the Generations to come; that they might learn never to *forget God their Saviour*, who had done *such wonderful and mighty things for them*.

2. The great Duty of such Solemn Meetings, namely to Praise and Magnify God, and how most acceptably this may be performed, is what I shall chiefly insist upon; but yet there are Two Things in this History very proper to be taken notice of, before we come to that. Such as are,

I. The Person, who Instituted this *Thanksgiving*.

II. The Reason of its Institution.

The Person, who Instituted it, was *Deborah*.

The Reason of its Institution was Twofold; For the *Avenging of Israel*, and the *People so willingly offering themselves*.

Deborah at this Time Judged, and Governed *Israel*; a Woman of extraordinary Piety, and Endowments. A *Woman of Lights*, stiled by some, who had intimate Communion with *the Father of them*, as appears by the 4th Verse of the foregoing Chapter. She it was, who not only, as became her Post as Governour and Judge of *Israel*, commanded this *Thanksgiving*; but also assisted at, and made a great and illustrious part

par
Bar
Occ
high
thou
mag
argu
Succ
the
awor
and
Capt
Sh
influe
raises
Awa
a Son
it ma
serve
for Re
are us
the R
think
and G
be in
Person
II.
Solemn
It is,
part

part of the Solemnity Her-self. She calls in *Barak*, before Others, to attend on this great Occasion; to shew us, that those that are in the highest Station, in Church and Common-wealth, should be the most forward, of all Others, to magnify God, for his Mercies to Both. It had argued great Indifference, if after such signal Success, by an Handful of Men comparatively, the Judge and Governour of *Israel* had not *awoke*, to have *utter'd a Song of Thanksgiving*, and the *Son of Abinoam*, to *lead his Captivity Captive*.

She therefore, that Her great Example might influence the rest of *Israel*, by an elegant Figure, raises up Her-self first, to this great Duty.

Awake, awake Deborah: awake, awake, utter vers. 12.

a Song; Or, if the Figure be not to be admitted, it may, for Her Glory and Honour, still be observed, that those that have the truest Regards for Religion, the best Saints and Servants of God, are usually apt to think themselves too cold, in the Returns of their Gratitude for his Mercies, think they can never enough celebrate His Great and Glorious Name. Possibly both these might be in the Thoughts of this most Excellent Person.

II. The Reason of the Institution of this Solemn *Thanksgiving* comes next to be consider'd: It is,

First, For the Avenging of Israel. Praise the Lord for the avenging of Israel.

Israel had, for many Years together, enjoyed very happy and peaceful Days ; but, as Prosperity and uninterupted Quiet, are apt to make Men *wax fat*, like *Jeshurun*, and so *kick against God* ; so this People began to forget God their Strength, and *lightly esteemed the Rock of their Salvation*.

They had contracted too great a Familiarity with the Neighbouring Nations, and Worshipped the Gods of the Heathen. The *Lord of Hosts* is too jealous of his Honour, to let Idolatry go unpunished ; and therefore the Learned amongst the *Jews* have thought, that, in every Publick Calamity of their Nation, something of the *Golden Calves* might be read. They were very apt to *run after strange, or other Gods* ; and the Almighty as constantly gave them *great Trouble*, as the Psalmist speaks, upon these Occasions. What now should the *Holy One of Israel* do under such Provocations ? Should he utterly *root* them out, that *they might be no more a People*, and that *the Name of Israel might be no more in remembrance* ? No, this He would not do, as an Indulgent Father. Should He then let them go on, and pursue their own Inventions ? This would be, to be indulgent to their utter Ruin. He therefore takes the middle way to Chastise them,

them, to deliver their Beauty into Captivity, and their Strength into the Enemies Hand.

He sells them into the Hands of *Jabin* King of *Canaan*, that Reigned in *Hazor*; a Neighbouring Tyrant, of very great and formidable Power; One, that could not easily forget, what a former Leader of this People, I mean *Joshua*, had done to a Predecessor of his, in destroying its Capital of *Hazor*, and therefore wanted not Malice to his Power, mightily to Oppress the Children of Israel, as 'tis in *Verf. 3.* of the preceding Chapter. *Jos. 12: 8*

This the Sacred Story there tells us he did for the Space of Twenty Years. A long and uncomfortable Time! The *Inhabitants of the Villages* *vers. 7.* *ceased, they ceased in Israel*: Great Marks of Defolation, until *Deborah* arose, the Guardian of her Country, the *Mother in Israel*, as the text properly calls Her, not a Tyrant, but One that lookt upon Her People as Her own Children, as the best Governours should, and use do.

Sisera, who Commanded this Tyrant's Host, is presented to have come against *Israel* with nine Hundred Chariots of Iron, according to the Usage of the Country: Nine Hundred of a peculiar Sort, but in the whole Three Thousand, says the *Jewish* Historian; and His Army, besides them, consisted of Ten Thousand Horse, and Thirty Thousand Foot. *Barak*, on the other

other hand, who Commanded under *Deborah* comes down from Mount *Tabor*, with bare
Ten Thousand men after him. A very small
 Number comparatively. Yet, what is it to the
 Lord, whether he save by *many*, or by *few*? The
 Result is, *Sisera is discomfited by the Lord, and his Chariots, and all his Host fall by the Edge of the Sword, before Barak, to that Degree, that not One of them was left.*

chap. 4.
 vers. 14.
 chap. 4.
 vers. 15.
 16.

'Tis easy to imagin, what great Consternation, and Disappointments the Court of *Jabin* must be under, upon this Defeat, and what Confusion at *Harosheth of the Gentiles*, where the Captain of his Host lived. There, we read, was nothing but Expectation of Booty; nor could the Mother of *Sisera* conceive, what should retard the *Wheels of her Son's Chariot*, why *should be so long in coming*, but what was offered to Her, by Her *wise Ladies*, as well as imagined by *Her-self*, that they only stay'd to divide the Spoils of the Field: but that, by the Providence of GOD, was *Israel's Business*. The *Wife of Heber* had put an effectual Stop to *Sisera's* return, for which the *Mother in Israel* pronounced Her, *Blessed above Women*.

vers. 28. 29.

vers. 24.

Thus perished *Jabin*, on that Day, in his Fortunes and Hope, *Sisera* in his Person, and they also at the *Brook of Kishon*, and became as *Dung of the Earth*, says the Psalmist, not upon the account of the Profit and Usefulness of

of the ill Scent, and Savour that they left behind them. *Even so let all thine Enemies, O Lord, perish, but let them that love thee, be as the Sun when he goeth forth in his Might, concludes this Song of Thanksgiving.*

Was not then this Great (this, Humanly speaking, Impossible) Success of the Children of Israel, a very weighty Reason to Institute a solemn *Thanksgiving* to Almighty GOD upon; when He was thus pleased to Defeat the proud Gog of the King of Canaan, and to Avenge his People Israel upon their most mortal Foe?

Praise the Lord therefore, for the avenging of Israel. Praise the LORD also, for the People that willingly offered themselves; which is,
II. The Second Part of the Reason for Instituting this *Thanksgiving*.

For want of this Zeal, to serve the common Cause, we find the Angel of the LORD denouncing Execrations upon a great City, that lay in the Neighbourhood of the Battle. *Curse ye* vers. 23.
Wife of Jezreel, (said the Angel of the Lord) Curse ye bitterly the Inhabitants thereof, because they came out to the help of the Lord, to the help of the Lord against the Mighty.

To the help of the Lord, says that Text. Can the LORD want Help at all? Can the Almighty stand in need of Assistance from His creatures? Or, He that made all things, by the Word of his power, be Succour'd by the Arm of Flesh?

'Tis

'Tis certain He cannot; but His Cause, and His People may. So in the Gospel: *I was hungry, says Our LORD, and ye gave me no meat.* He does not mean it there, of His own Person, but of his poor and indigent Servants, as He explains Himself upon the place. So then, Asserting the LORD's People, and Asserting the LORD's Cause, may be properly enough called *Helping the Lord.*

And to this, Heartiness and Zeal are as much Required, as they are Useful. *Zebulun and Naphtali* we find Commended upon this count. *They were a People, that jeopardised their lives unto death, in the high places of the field:* that is, they followed *Barak* from *Mount Tabor*, from whence they beheld the formidable Army of *Sisera*; but were not so discouraged thereat, as to *draw back* in this day of battle.

The rest of the Tribes, we read, declined Service, and are thereupon tacitly reprehended by the Spirit of God. *Why abodest thou among the Sheep-folds, to hear the bleatings of the Flocks?* was *Reuben's* Rebuke. *Gilead* abode yond Jordan, and *Dan* secured themselves in Ships. *Ashter* continued on the Sea-shore, and abode in his Breaches, or Decayed places.

The Truth is; Such hazardous Undertakings are of themselves the most uninviting thing in the World; and therefore, when God is pleased

to raise up such Heroick and Brave Spirits, that will decline no Hardships or Danger, for the Preservation and Honour of their Country, who will *Willingly* and Cheerfully Expose all that is Dear to 'em, for the Asserting its Liberties and Rights: as we can never enough Praise and Magnify His Great Name upon this account; so neither can the Country and Government, in whose Cause they have been thus employ'd, Reward their Services too much. So *Deborah* Her-self seems to think. *My heart, says She, is* *vers. 9.*
towards the Governours of the People, that offer'd
themselves Willingly among the People: Bless
the Lord.

I need not say, by whose Command and Appointment, and upon what Occasion we are met here. Every Body Knows the Steady and Uniform Piety of the Person, who has enjoin'd the One, and no Body can rationally question, the great weight and moment of the Other. The LORD hath *taken away our reproach*, we therefore most certainly ought to give Him the *Honour due to His Name*. The LORD hath Blessed Us, and our Friends, with Success on every side, not indeed adequate to our Wishes (for they may be boundless, and extend to Impossibilities,) but far surpassing our Hopes. The LORD has not only *given us Victory* in the Battle, but has greatly Weaken'd our Enemies in their Inevitable News of future War. 'Tis the LORD that

B

holds

holds the Ballance: 'Tis He that has made all Things in *Number, Weight and Measure*, who alone can, and does Restraine the exorbitant Ambition of Princes. 'Tis the LORD alone, who can say unto the Sea, *Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed.* 'Tis He, I say, that sets Bounds to Kingdoms, and puts an effectual Stop to the Attempts for Universal Monarchy. *Clouds and Darknes* are about his Throne, indeed; that is, We can't enter into all the Reasons of His Dispen-
 sations; as for Example, Why Tyrants and Oppressours, the *Tabernacles of Robbers*, and the Sons of Violence should at all prosper? But yet we are as well assured, that *Righteousness and Judgment are the Habitation of His Seat*: and upon that ground we hope, and firmly believe, that He will sometime, even in this World, remarkably Avenge Himself upon Falshood and Wrong, and the deliberate Breach of Public Faith. I shall conclude these general Hints with
 Our *Deborah's* Apostrophe, *Hear, O ye Kings Give ear, O ye Princes.* It is supposed by some Commentatours, that She addressees, in this Figure, to some Foreign Princes, who laid the Heads, and Counsels together, for the Destruction of *Israel*; as if She had said, Talk no more proudly and presumptuously, as if the Successes of your Arms, depended upon your Numbers, or the Extent of your Empire; but

Job 38.11.

vers. 3.

riouf

riously consider the unexpected good Issue of our little Host, our *Ten Thousand*, What God has at last Done for us, and that He Knows best, when 'tis most Seasonable to Avenge His People.

Thus have we in general pointed at the Authority *by*, and the Occasion *upon*, which we are Assembled together: 'twill be now time to consider our Business in this Holy Place, and upon this Solemn Day. 'Tis to *Praise the Lord*, 'tis to compass Him about with Songs of Thanksgiving, as He has done Us, on every side, with the Occasions of them.

We *Praise God*, when we set forth any One of His Glorious Attributes; but we *give Him Thanks*, chiefly at least, for his Mercy: We *Praise God*, when we celebrate His Almighty Power, His unbounded Knowledge, infinite Justice, &c. But when we Thank Him, 'tis because He hath dealt *Graciously and Lovingly with us*. We are not to separate these Two in our Duty here, tho' for our better Comprehending of 'em, we consider them under their distinct formalities.

Thus, for Example, *They that go down to the sea in Ships, and occupy their business in great waters; these Men*, says the Psalmist, *see the works of the Lord, and His Wonders in the deep, when at his Voice the stormy wind arise, and lifteth up the waves thereof, when the mariners reel to and fro, stagger like drunken*

Psalm. 107.

Men, and are at their Wits end ; Even Then, amidst these dismal Appearances, have they reason to Praise the LORD, to Admire and Celebrate the Effects of His great and wonderful Power.

But when, in undeserved Mercy, He brings them, and their Effects *unto the Haven where they would be*, and vouchsafes 'em Ease and Rest from these dangerous Toils and Labour ; then is the very point of time, when their *Votive and Eucharistick Tables* are Solemnly to be hung up : when Thanksgiving is to take place of Adoration and Praise, and the Redeem'd of the LORD are to declare, after the most Thankful Manner, the *Wonders of Mercy*, that He has *done for the Children of Men.*

The Exercise and Employment of the Blessings Above does, as far as we know of it, mostly chiefly consist in Extolling and Magnifying the Majesty of GOD. *To Thee Cherubin and Seraphim continually do cry, Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of the Majesty of thy Glory ;* are the Words of that Divine Hymn, which we Daily recite agreeable to the Language of the inspired Prophet. *Isa. 6. 3.*

We are not well aware, what a Great Honour is done us, when the Members of the Church *Militant* are call'd upon, to join in a Service commensurate with that of the *Triumphant.* But we are to

sensible, that we are not yet abstracted enough for pure Praise, and Adoration. In the State we are, we are better prepared for *Thanksgivings*; because the Formal Publick Occasions of these, are Motives of a sensible Nature, and such as we, to our Comfort, do literally feel.

All the Parts of the Creation are indeed capable of Praising GOD, in some Sense, and accordingly are call'd upon, for that end, by the Psalmist. He addresses the Meteors, *Snow and Hail, Wind and Storm*. He bespeaks the Animal World, even to the lowest and meanest Parts of it, Reptiles, and Insects. *Beasts and all Cattle, Worms, and feathered Fowls*. Nor must the Vegetables be exempted from their Share in this common and universal Praise; *Fruitful Trees and all Cedars*. These Praise GOD only passively, subjectively, or occasionally; in as much as they administer Matter to Others, to declare the Greatness of their Maker, and the wonderful Acts of His Power. Man is in the lowest Order of Immortal Spirits, that can discharge this great Duty *actively*, and with Reflection upon what He is doing. But let him do to the utmost of his Power herein, nay, if he could come up to the Zeal and Ardour of the Seraphim, yet were it not possible to add any thing to the Essential Glory of GOD hereby. No, Praising GOD cannot mean that. He would indeed do the Part and Duty of a dependent Creature, in setting forth the

the Praises of his Creator; but he would also do himself, at the same time, the greatest Honour that a Creature is capable of.

There is undoubtedly a Distinction betwixt *Praise* and *Thanksgiving*, strictly consider'd. But when we are said to Praise God peculiarly for His Goodness and Mercy, as is the End and Design of this our solemn Meeting, then there can be no room for separating the one in Fact from the other; but Praise is Giving of Thanks, and Giving of Thanks is Praising.

From henceforth then we will consider them as one, and the same. But what is required to make our *Thanksgiving*, or *Praise*, accepted of God, or to make Him delight in this our Commemoration of his Goodness?

We must have *Thankful Hearts*, *Thankful Tongues*, and lead also *Thankful Lives*. True Gratitude is Founded in the One, Declared by the Other, and Demonstrated, beyond all Exception, by the Third. To Praise God *with our Lips*, when *our Hearts are far from Him*, must be an Abomination, instead of an Eucharistic Sacrifice; and indeed to Praise Him with both but *Transiently*, so as to celebrate his loving Kindness with some Devotion, for the Time engaged for it; and then, when the Solemnity is over, to live as a People that had never *tasted* at least no longer remember'd how Gracious the LORD has been, this also must make Him abhorred in our most solemn Festivals.

When

When Blessings are of a private Nature, and affect us in our Independent, Individual State, it may suffice then to Adore the Author and Donor of them, inwardly and secretly in our Breasts. The pious Ejaculations of a grateful Heart, will be as well accepted by him that *sees in Private*, as the loudest Anthems of Vocal Praise. Audible Thanksgivings, if they were always proper for private Persons, yet may upon many Occasions be obstructed; but no external Force or Violence, can put a Stop to the inward exultations of a Soul truly touched with a sense of God's Mercies. A grateful Heart therefore in this Case may be enough.

But when we Assemble to Praise God for National Blessings, as is our Case, then are we to look upon our-selves in another Capacity. 'Tis an Argument of a narrow Mind, fitted rather for Solitude than Society, to think that nothing concerns us, but what immediately touches us in our Oeconomical, or Family-Relation. No, we stand under an higher Obligation, to which those more private regards ought to be postponed. We are Parts of a Nation, and (to our great happiness) Subjects of the best-constituted Government in the World, and as such we are *here* to Praise and Magnify God, for his Blessings upon it, and the happy Presages of its future greater Establishment thereby.

Con-

Consider'd as such, a *Silent-Meeting* would be Impossible; at least, as that Word may import *Absurd*. We are therefore, to the Thankfulness of our Hearts, to add the Gratitude of our Lips, and with *one Mind*, and *one Mouth*, to Praise GOD in this Great Congregation. Here a secret Revolving, of what GOD has done for us, within Our-selves, will not amount to a Commemoration; but we must Proclaim the Matter of our *Thanksgivings*, and make it as Universal as the Reasons of them are Extensive.

How could National Mercies be Remember'd as they ought to be, if they were not thus transmitted to Posterity, by Publick Authority, for the Instruction of succeeding Times. The Age of every individual Person is but short, and his Remembrance of GOD's Mercies, 'tis to be fear'd is much shorter; but when the wonderful Interpositions of Providence shall be solemnly Recorded, it at Once shews, a great Regard for the Honour of GOD, the Care of Posterity, that *the Children which are yet unborn, may, in the time also, Praise the Lord*; and is an Argument of the Reality and Truth of the marvellous Acts, beyond what the Testimony of any private Relators could possibly amount to.

Lastly, That which evidences the Sincerity of our *Thankfulness*, is the Sanctity of our Lives: This is indeed an Argument drawn *a Posteriori*, or the Effect; but limited in Knowledge

ledg, as we are, we have no other way of coming
 at the Hearts and Intentions of Man. Our
 Lord's Aphorism encourages this way of Reason-
 ing. *The Tree, says He, is Known by its Fruit,* Luke 6.
a good Tree cannot bring forth evil Fruit. Where
 then we find corrupted Fruit, we may conclude
 the Tree, that bears it, not to be good. And thus,
 if for the future, we do not lead Lives as be-
 comes a People, for whom the Lord has done so
 Great Things, all our *Praise* and *Thanksgiving*
 will be but empty Noise, a meer *Form of Godli-*
ness, at the best, without the least degree of the
 sanctifying *Power* of it.

Whosoever then presents himself here, *this*
Day, before GOD, and does not actually Resolve
 to live in Obedience to His Laws, upon the Con-
 sideration of these His Mercies, does but mock
 his Maker in this solemn Assembly. I say,
 Whosoever *does not resolve actually to do this* ;
 or to *Resolve* against it, is what, I think, the
 most profligate amongst us cannot be guilty of ;
 or thus to affront GOD, in the Place of His
 more peculiar and special Presence, were an
 iniquity to be punished by the immediate Stroke
 of Vengeance, at least there is just Reason to
 say it should be so.

Let us recollect, once more with Our-selves,
 what we are Doing, when we come together to
 praise and Magnify GOD. Is it not to declare,
 and publish His loving Kindnesses to us, and our

own unfeigned Acknowledgments of them? This is all we can do, for (as you have heard) Nothing of Glory can be added by us to Him, who is Essentially *clothed with Majesty and Honour*. And what way can we so effectually demonstrate our Sincerity, in the Discharge of this Duty, as by Holiness of Life? For herein we endeavour to be like unto God, and thereby 'tis evident that we truly Own Him to be, what we Magnify Him for: because No-body imitates another, but for what he conceives Valuable and Excellent in him.

Give me leave here to say, after our own way Expressing, no One Christian Grace does bring us so near to the Likeness of God, (I speak it with great Deference to His Infinite Distance from us) as Charity and Beneficence; and here a very proper Occasion is afforded us, for the Exercise of it. For since the Almighty has administered plentiful Matter, for our whole Nation to Rejoice upon, 'tis great Pity, that any One should be shut out from bearing his part in it: 'Tis Pity, but the Distressed, and those that are in Bonds, should feel the Comfort of this Public Exultation. I venture to put you in Remembrance, tho' you well *Know these Things*, that your Rejoycings may be truly Christian.

'Twas an Injunction upon God's once peculiar People, the *Jews*, to pay some Tribute as an Acknowledgment, that their Lives and

tunes were in the Hand of GOD; and that they
 depended upon Him, for the Preservation of
 them. The Book of *Exodus* acquaints us with the Exod. 30
 Summ, the Reason upon which 'twas paid, and
 the Uses to which it was employ'd. The Summ
 was half a Shekel; the End for which it was
 paid, was for the *Redemption of their Lives*; v. 15.
 to make an *Atonement for their Souls*. The
 Use to which this *Atonement*, or *Redemption-*
Money, was to be put, was for the *Service of*
the Tabernacle of the Congregation; the Appli- v. 16.
 cation of it, to the Purposes of Religion, is a
 goodly ground why 'tis call'd, *An Offering to the Lord*. v. 13.
 In like manner, under the Gospel, or Christian
 Law, whatsoever is done by us, toward the Re-
 demption of Our, and His necessitous *Brethren*, is Matt. 25.
 look'd upon, by our Common LORD and 40.
 Father, as Offer'd, or Done directly and imme-
 diately to Himself.
 That Duty, or Tax, was peculiar to the Men
 of *Jewry*; but the Doctrine is more Extensive,
 and reaches to the Christian also. The Summ
 might be of Temporary, or Ceremonial Institu-
 tion, but the Instruction couch'd under it, is of a
 moral Nature, and to last as long, as GOD shall
 have a Church and People upon Earth; to teach
 us to own our Dependance upon GOD's Pro-
 vidence, for our Lives and Beings, and the Suc-
 cess of all our Actions, both in our Private and
 Political Relations. He alone is to be Acknow-
 ledg'd,

ledg'd, Magnify'd and Ador'd, as the Primary Efficient of all the Good that happens to us, tho' (as has been said) a just Regard and Value ought to be had, for the Instrumental Causes of it.

I shall shut up all with some few brief Exhortations to Our-selves.

We then, who believe our Dependance upon GOD, and acknowledg His Superintendence over all our Affairs, ought to take care, that in all of them, we commit Our-selves to His Providence and Protection. *How excellent is thy Loving Kindness, O God! Therefore shall the Sons of*

Pf. 36. 7.

Men put their Trust under the Shadow of thy Wings, says the Royal Psalmist. So the Devout

Gen. 28. 20.

Patriarch commits himself to GOD's Protection in his Journey to *Syria*, by Prayer and a Vow. This is the way to engage GOD's watchful Eye over us, and our Concerns, when we commit Our-selves, as we ought, to Him. So the Psalmist Experimentally. *Thou, Lord, hast never failed them that put their Trust in Thee.*

We, who have had such late Signal Experience of GOD's Goodness to us, in such a wonderful Series of Success upon our Affairs, in so short a time, that no living Memory can produce to us like. We, I say, have very great Reason to commit Our-selves to His Protection; but we must add, that it must be in the way of His Protection too, it must be, as the Apostle speaks, *Well-doing.* It will not be enough for us, to

1 Pet. 4. 19.

our Cause is Good, unless our Lives be so too. For, the Sovereign Disposer of Events, has nowhere tied Himself up, unconditionally to give Success to a Righteous Cause, be the People, whose that Cause is, what they will; but He will be sure to be Favourable and Gracious to the Just Cause of a Righteous People.

It is our Interest therefore, as we tender God's Patronage over us, to employ the Residue of our Lives to His Service, who has, in so astonishing a Manner, manifested His special Providence over us. *If God, says the just now mentioned Patriarch, will be with me, and keep me in the way; &c. So that I come again to my Father's house in peace, then shall the Lord be my God:* Then will I devote my Self entirely to His Service. This ought to be all our Resolutions. This Justice and Equity call for from us, that he who is preserved and maintained by another, much more, if he be distinguished by peculiar Marks of Favour, can never pay Service too much to him, that has thus Supported and Dignified him.

We, Lastly, Who are met here, to Praise God for the Signal Interpositions of His Providence on our Behalf, ought to do it with the greatest Humility, and lowliness of Mind, which always accompany true Gratitude, from Creatures, to their Creator. We ought to look upon our-selves, (as in Truth we are) Unworthy of the

the least of GOD's Mercies, and this will teach us to Magnify His Goodness, for whatever He pleases to bestow upon us; and not to esteem any thing *little*, or *small*, in Preserving Providence.

Let our Adversaries then diminish, as much as they please, the Mercies of this Day (one thing is, They that are taught to Believe against their Senses, may of Themselves learn to speak against their Consciences) let them, I say, make as little of it as they can, All the Answer we need return at present is, That we have far more than we deserved, and much beyond what we could hope for; and this is Reason abundant to keep GOD's great *Goodness* to us in *Everlasting Remembrance*.

As to Our-selves, let us labour to walk worthy of the great Blessings we have already receiv'd, and we need not doubt, but GOD will, in his due time, compleat what is still behind. Let our Thankfulness be Sincere, and our Zeal for the Common Cause, and the Interests of our Religion, Hearty and without Hypocrisy. Let us all, with one Mind, beseech GOD, That He would accomplish, and perfect what has been hitherto so Gloriously carried on for us: That in order thereto, He would give Her Majesty a long, and an happy Reign over us, That He would preserve the Life of His Royal Highness, which He has in great Goodness, as it were, restor'd to Her

Tha

Tha
Fai
to t
Joy
Jes

[23]

That He would *prepare his loving Mercy and Faithfulness, that they may Preserve* them Both, to their mutual Comfort, and the unspeakable Joy of these Kingdoms, through the Merits of Jesus Christ our Saviour.

To Whom, &c.

FINIS.

That He would prepare his loving Mercy
 to their spiritual Comfort, and the universal
 Joy of these Kingdoms, through the Merits of
 His Christ our Saviour.

To Whom, &c.

F. T. N. 12

at H
 withfu
 their
 of t
 us Ch

To Wh
 be
 Glor
 ever

at He would prepare his loving Mercy and
 faithfulness, that they may Preserve them Both,
 their mutual Comfort, and the unspeakable
 of these Kingdoms, through the Merits of
 our Christ our Saviour.

To Whom with the Father, and the Holy Spirit,
 be ascrib'd, as is most due, all Honour,
 Glory, Power and Praise, now and for
 ever. Amen.

FINIS

[23]

The world appears to have been
created by the power of the
Great Spirit, and the first
man, who was created by the
Great Spirit, was the first
man who was created by the
Great Spirit.



and the first man who was created by the
Great Spirit, was the first man who was created by the
Great Spirit, and the first man who was created by the
Great Spirit, was the first man who was created by the
Great Spirit.

ALIAS